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*The Direction of Human Evolution.* By EDWIN GRANT CONKLIN.  
New York: Charles Scribner's Sons, 1921. Pp. ix+247.  
\$2.50.

This volume contains the McNair Lectures given by Professor Conklin at the University of North Carolina in 1920 on the subject of "The Mutual Bearings of Science and Religion." Of special interest to students of the social sciences are the chapter on "The Present and Future Evolution of Man" and Part II on "Evolution and Democracy." The writer indicates his belief that the physical and intellectual evolution of man is practically at a close—a conclusion by no means scientifically demonstrated. He finds in social evolution and in man's control over nature the largest hopes for further advancement of the race.

This volume is interesting as an example of the attempted application of biology to social affairs, but it may seriously be questioned whether the author has successfully applied science to social problems, or whether he has used scientific terminology and analogy in the discussion of current social and political theories. There is a lack of specific relation between scientific biology and social problems as here discussed. Nevertheless, the effort to bridge the intolerable gap between social science and "natural" science is notable and valuable to students of social problems.

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*Popular Misgovernment in the United States.* By ALFRED B. CRUIKSHANK. New York: Moffat, 1920. Pp. 445. \$3.00.

This volume is a general indictment of manhood suffrage. On theoretical grounds, suffrage is not a natural right, he says, but subject to considerations of social utility. Practically, he believes, universal suffrage is the chief cause of inefficiency in local, state, and national affairs. "Manhood suffrage, he concludes, which formerly spelled merely thievery and plunder, now spells destruction."

Against woman suffrage he is, if possible, even more vehement. "Female suffrage is even worse, a plain, palpable, odious and contemptible humbug and abomination, a malignant source of peril"—"dishonor and disgrace," which threatens the existence of the state. His objection to woman suffrage is that the essential governing qualities are essentially masculine.

The remedy of the author is some form of property suffrage. The substitution of human personality for property as a qualification for